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**Evangelical Visitor - December 29, 1969 Vol. LXXXII. No. 26.**

John E. Zercher

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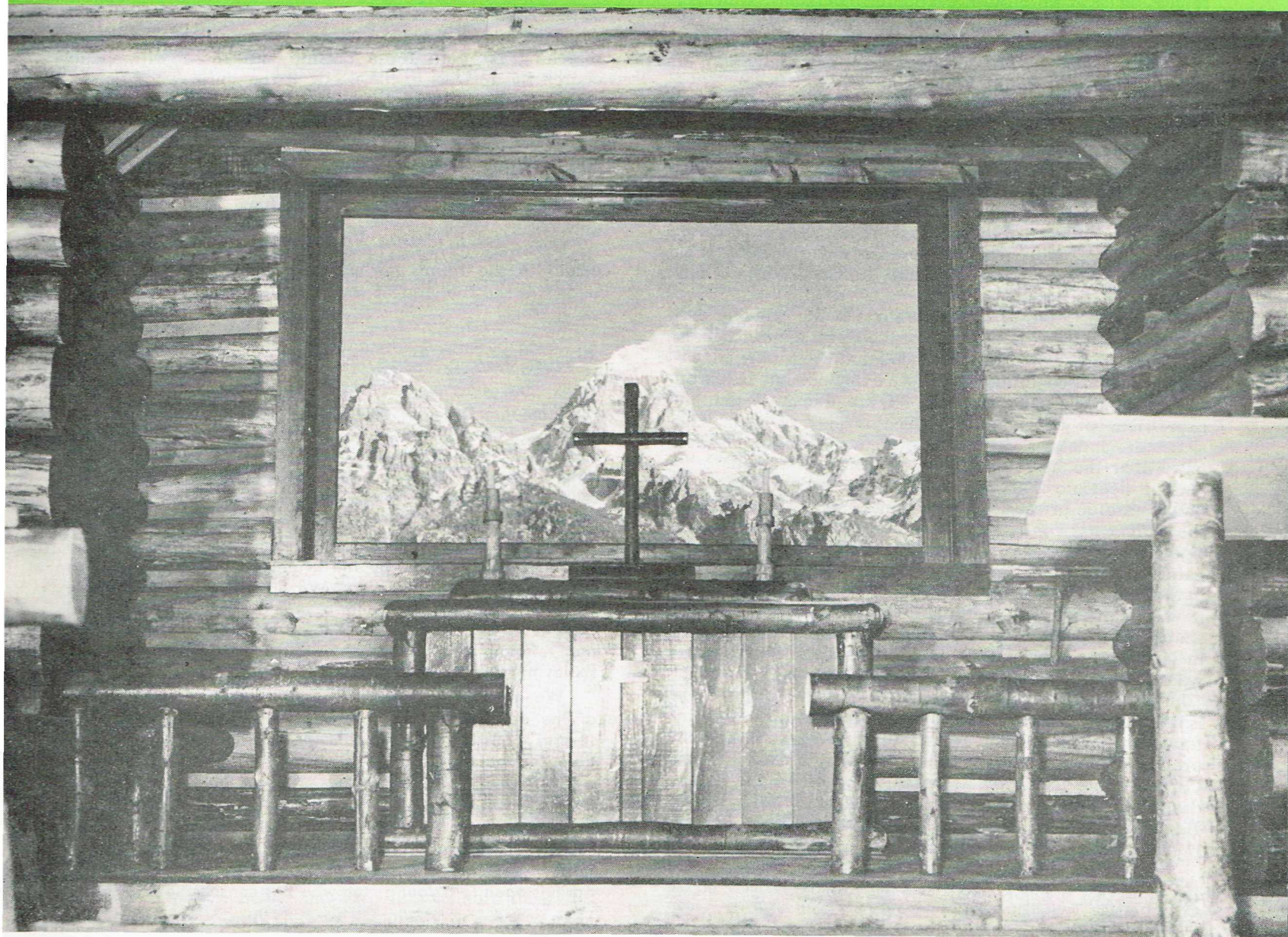
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# Evangelical VISITOR

December 29, 1969



## CONTENTS

<b>Editorial</b>	2	<b>OMama Bosizo</b>	6	<b>The Right to Dissent</b>	12
God's Springtime From the Editor		<b>Let's Learn About Nicaragua</b>	7	Louis Paul Lehman	
<b>Religion in Review</b>	3	Naomi Brechbill		<b>The Contemporary Scene</b>	13
Norman Rohrer		<b>The Moment</b>	8	The Draft Lottery	
<b>Conscription: Its Effect on You</b>	5	Shirley Tatro		<b>Church News</b>	14
J. Wilmer Heisey		<b>A Climate for Learning</b>	9	<b>Religious News</b>	16
		John Arthur Byers			



# EDITORIAL

## GOD'S SPRINGTIME

Jeremiah 1:11-14

A transition in decades gives special encouragement to that favorite of exercises—the analysis of the past and the prediction of the future.

The "sixties" are particularly tempting. It has been quite a decade. Dallas, My Lai, Watts, and napalm recall its violence. Woodstock, drugs, and pornography describe the radical changes in culture and morals. Berkeley, Chicago, and the marches challenge the establishment. Tranquility Base, heart transplants and the Peace Corps are evidence of man's uniqueness. The decade speaks graphically both of man's shame and his glory.

The revolutionary nature of the decade is comparable to the turbulence of nature's springtime with its raging rivers, spring storms and the violent tornados. But in this turbulence there is the promise of new life. To Jeremiah it was the rod of the almond tree. And in any springtime the turbulence gives way to the new life.

In the turbulence of the sixties there are signs of promise. These signs should encourage the church to confront this age with the Word of the Lord and the Good News of His redemptive purposes.

One of the signs of this springtime is the growing evidence, and I believe conviction, of the sinful nature of man. The belief that man is basically good and needs only education and social conditioning to bring this out has fallen on hard times. My Lai and Memphis are the more graphic expressions of the demonic which is part of man. The sixties are indeed a decade of evidence—as if we needed more—that the heart of man is desperately wicked.

The demonic illness calls for divine therapy. In spite of a multitude of social programs and huge appropriations the patient has continued to get worse. The opportunity is ripe for the church to share the biblical insights as to the nature of the illness and the cure that is available. And if the church is true to the biblical understanding of sin it will deal with the basic nature of the problem and see sin as selfishness and pride which expresses itself not only in violence and immorality but in injustice and greed and which has both personal and social dimensions.

We leave the sixties with increasing evidence that there is a hunger in the land. It is a hunger of the spirit; a desire for reality. A generation is coming of age that is not impressed with the ability of things to satisfy a man. Thomas Carlyle wrote in *Sartor Resartus* "... not all the haberdashers of Europe could make one bootblack happy." The Bible says it more concisely, "... man shall not live by bread alone ..."

The drug phenomenon, the growth of astrology, the making of psychiatry into what is almost a religious cult are manifestations of this hunger. If the church is convinced that it has the message and is the avenue for that which will satisfy the needs of the spirit this is then of all times the time to proclaim it and show it.

The third sign of hope is the disenchantment with the establishment and the institution, be it state, university or church. There are casualties as this disenchantment is expressed but there are signs of spring and of new life.

The Church has not escaped this disenchantment. The decline in church and Sunday School attendance; the difficulty in raising denominational budgets; the threat of taxation of church properties are some of the indications of the mood of our times.

Even in this there are signs of springtime. There is a searching by both those outside and those within the church for answers to the needs of the spirit. There is the search for meaningful worship. There is the effort to find true fellowship. There is a seeking of how to be in the world but not of it. There is the conviction that structure and program must be means and not ends. There is a growing feeling that the Christian is called to a style of life and a sense of community that we have largely forgotten.

These are days of turbulence and change. The storm clouds of the springtime are easy to see. But the eye of faith can see the "rod of the almond tree."

### From the Editor:

There are issues of the VISITOR that we assume are inspirational and there are other issues that we believe are informative. Probably this last issue of 1969 would fall in the latter category. A review of the past year, conscription, dissent, and the draft lottery are not items noted for their inspiration. But they are the facts with which we live.

I suppose that it is almost a tradition to feature at the year's end the release by the Evangelical Press Association of a review of the past year. We have followed this again this year. This has been quite a year in all areas of life and there is no area that is not related in some way to religion and religion to it. It has not only been quite a year, the sixties have been quite a decade as well.

We have been presumptuous enough to take a glance at the decade past in our editorial and have pointed up several items that have particular significance and implications for the Church.

Conscription is never a popular word. And when it is associated with an unpopular war it is even less so. But it is still with us. The Director of Christian Service Ministries reports on a consultation on conscription held in Chicago and shares in the article a number of observations. The options open to a young man who has conscientious objection

(Continued on page seven)

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## RELIGION IN REVIEW

*Norman Rohrer*

The opportunities of 1969—seized or neglected—have cast their long shadow into history and disappeared.

This was the year science gave man the new realm of the moon while on earth the tides of religious impact tugged at an increasingly reluctant society.

The high crest of the early fifties which had swept record numbers of people into the churches became a backwash in 1969 dragging many of them out again. Seventy per cent of adult Americans believed religion was losing its influence on society.

The sweaty Christianity of street protests for civil rights receded somewhat in 1969, turning stronger and stronger against U.S. involvement in the Viet Nam war. Minorities controlled large movements and secured a big share of attention. James Forman of the National Black Economic Development Conference struck a blow to white churchmen from which they never fully recovered, demanding \$500 million in "reparations" for past sins of white Christians against blacks. Most denominations ignored him, but Forman did get at least \$215,000 for his conference.

1969 was a year in which almost everyone seemed to be spending his energies on something that was not his main business. Protestant clergymen raided the offices of draft boards or harbored AWOL soldiers; Catholic priests were preoccupied with thoughts of marriage; the theater and movies gave billing to inter-racial love, homosexuality and nudity; civilians argued and advised on the strategy of war.

The population of the world in 1969 grew by about 2.2 persons per second, 132 per minute, 190,000 per day and more than 1.3 million a week. On July 1 the world's population reached 3.551 billion persons. The first billion mark had been reached about 1800. The two billion milestone had been passed about 1930. World population is expected to pass the four billion mark by 1975.

In this burgeoning society of 1969 fertile minds provided an array of innovations: A tool to compress recorded speech cut listening time in half, designed "for wide application in Christian education"; Presbyterians introduced the audio-visual sermon; the British Parliament, disturbed by the "industrial disruption" of Christmas, advocated a fixed Sunday rather than the traditional Dec. 25; biologists, successful in their attempts to remake a frog, began looking with confidence to the day when they can overhaul a human being and give him a more desirable heredity; industry built "Clyde the Claw" as a forerunner to machines that will one day assume all of man's boring, dull labor; Episcopalians introduced the "environmental eucharist" and a Canadian Unitarian composed a new prayer for the Manitoba Legislature which begins, "To whom it may concern . . ."

Scientists increasingly struggled with the problem of when a person is officially dead and the American Medical Association foresaw "psychological horrors" if the trans-

planting of human organs continues. Civil engineers have begun building planned communities where one sanctuary serves the needs of all religions.

The year saw a Quaker enter the White House and establish ecumenical worship services. A year in the Presidency made Richard Nixon "a more prayerful man and deepened his sense of dependence on God," Evangelist Billy Graham said.

Famed atheist Madalyn Murray O'Hair was defeated in her first try to prohibit prayers and Bible reading by U.S. Astronauts from being broadcast around the world but she vowed to fight harder.

California survived the predictions of mystics that in April the state would be split from the nation and slide into the sea. Other headline grabbers for 1969: One out of every 50 Americans became a victim of crime; 30,000 in the Orange Bowl supported the teenagers' crusade for decency in entertainment; Southern Baptist youth were told that the U.S. is no longer religion-oriented—not even in the so-called Bible Belt; biological warfare pursuits were officially abandoned by the President; churches were urged to spur road safety; 64 per cent of U.S. adults drank alcoholic beverages; a New York psychologist said people are turning away from belief in God because childhoods are happier and death has lost its sting.

Roving Episcopal priest Malcolm Boyd stressed that with the death of the autocratic society a whole new style of life is emerging, banishing tradition and ushering in "Christian imagination."

Non-profit religious institutions reeled under a threat instituted by Frederick Walz of New York whose case against tax exemption for church and synagogue property was accepted by the Supreme Court.

The doomsday clock of the Bulletin of the Atomic Scientists, whose hands had stood at seven minutes until "doomsday," were moved back when the U.S. Senate ratified the nuclear nonproliferation treaty. The clock now shows 10 minutes to go.

### DENOMINATIONS

U.S. Churches owned \$102 billion worth of real estate but a United Presbyterian education specialist predicted in 1969 that the organizational structures of the churches aren't going to make it to the end of the century. However, long-range prospects for Judeo-Christianity are good, he allowed.

In the current slough, major Protestant denominations and the National Council of Churches suffered major funds cutbacks and liberal theologians admitted the need of something beyond social justice. "When you come right down to where the rubber meets the road, the evangelical who loves Jesus is the only one who will stick in the inner-city turbulence," a ghetto minister flatly declared.

Jargon—a sort of insiders' language—was seen to be flourishing among ministers, theologians and laymen attempting to speak out to the world. A Pennsylvania representative offered a bill that would provide collective bargaining for workers in churches and charitable organizations and a new welfare plan offered by President Nixon

"Religion in Review" is a year-end feature of the Evangelical Press News Service which is made available to members of the Evangelical Press Association. The writer is the Director of the News Service.



was seen as creating an opportunity for churches once again to care for the needy.

The United Missionary Church and the Missionary Church Association merged to form The Missionary Church. The General Synod of the Reformed Church in America adopted a "Plan for Understanding" which could result in the eventual dissolution of the historic church. Canadian Presbyterians recorded a membership drop and the Regular Baptist Association quit the International Council of Christian Churches led by fundamentalist Carl McIntire.

Although applicants to some seminaries have increased it was the general feeling in 1969 that for most students the church was the last place they wanted to carry out their ministries.

### ECUMENICITY

The appointment of a Southern Baptist theologian by Roman Catholics to teach in Rome indicates the giant leaps ecumenicity made in 1969. The year also found nuns teaching in a Cincinnati Episcopal Sunday school, British pastors swapping pulpits, the half-century-old Associated Church Press conducting a joint convention with the Catholic Press Association, and a Presbyterian-related university and two Catholic colleges in Iowa moving closer toward formal merger.

At year's end the Catholic Biblical Association was co-sponsor of National Bible Week with the American Bible Society. Six top U.S. Protestant leaders were welcomed as "my dear brothers in Christ" by Pope Paul VI in the Vatican. And Roman Catholics joined the executive staff of the National Council of Churches.

The president of the American Jewish Congress predicted a new and historic era of understanding and cooperation between Jews and Christians too as old boundaries fell and communication lines were established.

The bitterest ecumenical disappointment in Britain came with the voting down of the anticipated Anglican-Methodist merger. Evangelicals had opposed it, however, because of the proposed "Service of Reconciliation."

About the time Catholics and Protestants began fighting over civil liberties in Northern Ireland Cardinal Cushing in Boston granted his official approval to Today's English Version of the New Testament published by the American Bible Society. And in Latin America evangelicals praised Catholic renewal and called on their brothers to show "understanding and Christian brotherhood" toward the Catholic Church.

### EDUCATION

The thrust of religion was felt in the classroom. Here and there local school boards defied the U.S. Supreme Court decree banning Bible reading and prayer in school but the court usually ignored them. A congressman inserted a child's prayer in the Congressional Record each day so school officials in his Indiana district could read it legally on the premises; a New Jersey group arranged for public school prayer before classes officially began. Other groups carried out the letter of the law, evidenced in a New Hampshire suit challenging the right of Gideons to place Bibles in public schools.

Americans United for the Separation of Church and State found itself advocating Federal aid to schools in impacted areas when parochial schools closed or cut back their quota. More and more private and parochial schools were closed in 1969. Catholic elementary and secondary schools shifted 60,000 students on the public system in a move that would cost U.S. taxpayers an estimated \$32,000,000.

In keeping with the drift toward secularization Colum-

bia University, believing that "a university should not offer official sponsorship or funding for denominational activities," dissolved its 112-year-old chaplaincy post.

The hottest school issue of the year revolved around sex education in elementary schools prepared by SIECUS (Sex Information and Education Council to the United States).irate parents rose up in strength to oppose literal drawings and words designed to portray the reproductive process of humans for youngsters in grade school.

### MISSIONS

The long arm of missions reached farther and farther around the globe, making an historic first encounter with savage Mayoruna Indians of Peru . . . progressing downriver to contact a new group of Ecuador's vicious Auca Indians . . . raining the message from the skies through radio . . . and scattering the gospel seed in a blizzard of literature.

At least a dozen missionaries were slain by the people they came to bless. In other countries scores were driven out. Ten were deported by the National Parliament of India; an Episcopalian couple in Guyana were withdrawn from a hostile environment; approximately 1,000 members of the Jehovah's Witnesses lost their homes as they fled a Zambia purge; the revival in Indonesia moved quietly ahead and in many wholesome strategy moves all over the globe national Christians replaced missionaries in leadership posts.

### EVANGELISM

A poll of evangelical editors voted as the top 1969 news story the late-summer U.S. Congress on Evangelism at Minneapolis. The six-day congress gave evangelicalism a new birth of freedom and unity in America as nearly 5,000 delegates from 95 denominations in 50 states gathered for the effort which grew out of the 1966 World Congress on Evangelism in Berlin.

Four major Billy Graham crusades were staged in New Zealand, Australia, New York City and Southern California at Anaheim. Myron Augsburger introduced the new TV evangelism series "Breakthrough"; John Haggai opened Evangelism International's new training center at Arosa, Switzerland following his large-scale meetings in Indonesia.

1969 found the long-planned-for "Crusade of the Americas" involving 24 million Baptists in 32 countries of North, Central and South America, half over. Evangelists like Leighton Ford, Bob Harrison, Luis Palau, Leonard Ravenhill, "Hermano Pablo," Barry Moore, and thousands more got out the Word for vast audiences.

Evangelism congresses were staged in Spain, the Philippines, Colombia, and Congo while the Baptist World Alliance met in Austria to work out a plan for global evangelization to be carried out by churches of its affiliation by 1974.

And on the tiny island of Malta the first series of sanctioned evangelistic crusades produced screaming headlines, the subject of justification by faith without works being hotly debated in the press.

### NOTABLES

The shuffle of men and positions created interesting patterns in 1969—Dr. Edward L. R. Elson to the U.S. Senate chaplaincy, James Boice to radio's Bible Study Hour, David A. Hubbard to the "Old Fashioned Revival Hour" (now "The Joyful Sound"), W. Stanley Mooneyham to World Vision as president, Sherwood E. Wirt as president of the Evangelical Press Association . . .

Death in 1969 took such stalwarts as Abraham Vereide, founder of International Christian Leadership . . . R. G. LeTourneau, internationally known manufacturer and

evangelist . . . Mrs. Elizabeth Strachan, wife of the late missionary statesman Kenneth Strachan . . . Harold B. Street, former executive secretary of Evangelical Literature Overseas . . . Quaker columnist Drew Pearson . . . Senator Everett M. Dirksen, fighter for renewal of prayer in public schools . . . controversial clergyman James A. Pike . . . and Clarence L. Jordan, founder of an interracial cooperative farm in Georgia.

The year ended with a scramble to find ways of taking the boredom out of Sunday worship, with emergency steps to end hunger, with action to banish pollution of the environment and with less attention to the verbiage of ecumenicism and more casual action. The top executive of the National Council of Churches, in a surprise move, proposed at year's end that the embattled NCC be scrapped

in favor of a new "general ecumenical council" embracing all major religious bodies in the United States.

The scientific accomplishments of 1969 were indeed the triumphs of the squares, but so were the ugly, brutal wars in Southeast Asia, in the Middle East, in Northern Ireland, and increasingly among tribes of Africa.

1969—what a year! The swell and swale of religious thought and action pushed and tugged at the people living on the blue-brown wispy agate marble spinning beautifully in an inky black universe. Yet another year the Lord delayed His coming but 1970 gives the opportunity once again to sound the glories forth, earnestly contending for the faith which was once delivered unto the saints.

"When the Son of man comes, shall He find faith on the earth?"

## Conscription: Its Effect ON You

*J. Wilmer Heisey*

Any current events quiz today would include questions relating to conscription in the United States. Until recently, the Draft was thought by many to be something that relates to young men and only remotely to the rest of us. Recent events have proved this attitude to be far from accurate.

"Flight-to-Canada" by young men who decide to evade the Draft, reports on Draft resistance, and the December Draft Lottery, highlight conscription as a live question for American Christians.

A CONSULTATION ON CONSCIENCE AND CONSCRIPTION in Chicago, November 20-22, was sponsored by the newly structured Peace Section of the MCC. The Chicago meeting considered hard questions facing peace-loving people in the United States today. The nearly 150 participants represented Mennonite and Brethren in Christ constituencies.

### OPTIONS FOR YOUNG MEN

Since a meaningful Christian witness against war cannot be expected from those who relegate this responsibility to their youngest men, it is important that peacemakers understand the problems which face boys at their 18th birthday. Often, a man's first major independent decision comes when he registers with his local Selective Service Board. While he may let his elders or his peers dictate the decision, it is his nonetheless. The sensitive, thoughtful young man is caught in a dilemma—he must make decisions before he has very well comprehended the hard questions. There are options, however, some of which he may not realize:

**VOLUNTARY SERVICE**—He may register as a conscientious objector to war, seek a 1-0 classification, and volunteer for a civilian alternate service assignment, serving without pay in social welfare service. This type of service is usually administered by a church agency. (His draft board changes his 1-0 classification to 1-W when he enters such service.)

**1-W EARNING SERVICE**—A registrant who has a 1-0 (conscientious objector) classification may take a civilian assignment that is approved by Selective Service

for alternate work in the "national health, safety or interest," and receive a living wage.

**NON-COMBATANT SERVICE**—He may reject bearing of arms by accepting service in the Army as a non-combatant conscientious objector (1-AO). In doing so he takes the military oath which says:

"I do solemnly swear (or affirm) that I will bear true faith and allegiance to the United States of America; that I will serve them honestly and faithfully against all their enemies whomsoever; and that I will obey the orders of the President of the United States and the orders of the officers appointed over me, according to the regulations and the Uniform Code of Military Justice."

**MIGRATION**—He may decide as a matter of conscience to flee his homeland (in the tradition of his forefathers) to avoid being drafted.

**RESISTANCE**—As a matter of conscience he may decide that he cannot accept any assignment from the Selective Service System, considering it a compromise with a national policy of militarism, the ultimate objective of which is the destruction of human life under the legal guise of national self interest. This option may lead to imprisonment.

**MILITARY SERVICE**—By registering with Selective Service he can take his chances of being conscripted (1-A) into one of the Armed Services. Beginning with 1970 this option will come to a man during the one year of his vulnerability.

**MILITARY SERVICE (VOLUNTEER)**—The registrant who chooses not to wait for the Draft Lottery to decide his fate may ENLIST in one of the Services.

That the average 18-year-old is unprepared to consider all of these options, is obvious. If he depends upon counselors (normally from his church), it is important that the issues be faced squarely. Fortunately, as Americans and their government grapple with the dilemma of our militaristic stance, the registrant is being given some measure of consideration. No longer is it necessary to presume that the best course is to "do my two years and get it over with." The Christian young man is well advised to take time to find answers that he can live with in good conscience, for such matters affect one's destiny.

(Continued on page eleven)

The writer is the Executive Secretary, Board for Missions, and Director of Christian Service Ministries.



# OMama Bosizo

(Women Helpers)

in

## Rhodesia

The hospital gowns made and sent to Rhodesia by the Women's Missionary Sewing Auxiliary (WMSA) were appreciated and used, but high customs duty made it impractical to continue sending them. It was therefore suggested that money instead of garments be sent to Rhodesia and that the women here make them up.

And so the **OMama Bosizo** (Women Helpers) was organized.

Money from sisters in America bought material—many thanks to you of WMSA "international"! Mothers came together, some carrying their own machines on their heads, and hospital gowns were turned out as they chatted and enjoyed doing something for others. In order not to be dependent on and limited to overseas aid only, the **OMama Bosizo** devised various practical ways of service. Helping others is not new to the African people!

At the recent Regional Conference three mothers reported for their respective areas "**OMama Bosizo**" activities.

### FROM MTSHABEZI

*Mrs. Mkubo Dube*

We are trying to help people in needs of different kinds. *Spiritual needs*—that is, witnessing.

*Hearts broken due to illness and deaths.* We go out to help by working in the fields without informing the person concerned. Some bring food to be eaten there. Others send in money if they cannot go to work. Sometimes we carry wood or water. Certain women threshed, measured out corn, and put it into the granary.

*Material needs.* We once went out with our children's old clothes to give to the children who needed them.

*Those who are stuck and need immediate help.* The hospital staff once asked us to help with sewing men's hospital clothes. Some worked on the sewing machines, some embroidered the mark "MH," others threaded elastic in the shorts, etc.

Of all these things what did *you* yourself do? Sisters, we should not relax. We always should be alert and ready to help. May God help us to be awake!

### FROM MATOPO

*Mrs. James Moyo*

I do not know how many we are here who do not have the talent of standing among people and preaching the Word of God. In the Bible we read about a woman called Dorcas who had a great wish of preaching like Peter and others, but she couldn't because she was shy. But she worked for the Lord by using her hands. She sewed and helped the poor. So with us today, we can do like her.

I will tell you of only two things we did here at Matopo. We sewed for the Hospital at Gwaii with *Nkosikazi* Book. We ate nothing that day; we only drank tea [there was plenty of bread with the tea, but they themselves provided it.], but all the women sewed happily and they were singing as they were sewing. Also we went to help a widow



OMama Bosizo (Women Helpers)

in her fields. As we were working in her fields all the people saw that Christians have great love. And this woman we helped started coming to church every Sunday. And here at Matopo we have four homes where there are "Praying Days" once a week. I cannot tell more about these "Prayer Homes" because my time is finished.

### FROM WANEZI

*Mrs. Kabe (Alma Kumalo)*

"OMama Bosizo, What We Are Doing."

In 1968 this group was introduced to people. Today we would like to talk about some of the things done by this group. Wanezi is situated in the center of the circuit. There are many churches to the north and south of the mission.

To the South the women visit the sick and those who are afflicted in any way at Avoca Hospital. Meetings and prayers are held at the same time. Sick people enjoy and appreciate the meetings held by these women.

I will mention many things done by the members of the northern part, as this is the group I know well. The Bishop told the church that we as Christians ought to give help where it is needed. Women went to help in Wanezi clinic by sewing children's garments. An old man was given seeds which he very much needed during planting season. Mothers from two churches grouped to help an old father who had lost his wife. His field needed someone to cultivate it; these mothers did a very good job. Visiting and gathering wood for widows has been done. Gifts were taken to a poor blind mother who was starving: mealie meal, flour, rice, sugar, and some money.

To all the places visited the Word of God is the greatest gift given. I would like to quote the words said by a Christian widow after the *OMama Bosizo* left her place. "I have never, never in my life before seen the spirit I saw in the women who visited me yesterday," she said. "My faith in Christ was strengthened." She looked very happy because words and prayers offered helped her.

These little things done by the *OMama Bosizo* will help to build the Kingdom of God. We read from the Bible that a cup of cold water given to the one who needs it is a blessing to the one who gives. Pray and help these women to do their work faithfully.

As your gifts from the Women's Missionary Sewing Auxiliary keep coming (to Mrs. John A. Knepper, Box 84, Marysville, Pa. 17053), earmarked "Hospital Gowns," and as the *OMama Bosizo* keep on sewing, visiting and giving of their love, the sick and needy here will continue to be warmed in body and spirit, knowing someone cares.

# Let's Learn About Nicaragua!

Naomi Brechbill

## HISTORY

Originally inhabited by Indian tribes, the country derives its name from *Nicarao*, the chief of the tribe that lived on the shores of Lake Nicaragua. Columbus visited the eastern shore September 16, 1502, where the modern town of Bluefields is now located.

This Central American country was the first one to become typically Spanish with the founding of the cities of Leon and Granada in 1524.

There were periods of war and peace until an adventurer, William Walker from Tennessee (U.S.A.), had himself made president in 1855. A number of presidents have come and gone. Today General Anastasio Somoza D. is the pro-U.S. president of the Republic.

## GEOGRAPHY

Nicaragua is the central and largest Central American country. It has *three* distinct geographical divisions.

The *west coast lowlands* are about 50 miles wide, extending the 200 miles of Pacific Coast. Here 65 per cent of the population live and here the largest cities are located. The important industry is farming, although many other industries are being built in and around the cities. This area has a hot humid climate, with six months dry and six months rain, and a mean yearly temperature of 80 to 86 degrees.

As one moves eastward he enters the *mountainous region*—with elevations up to 7000 feet. The climate is mild, making it the ideal region for coffee plantations, cattle ranches with subsistence farming, and mining. Many of the wealthier people live here: the temperature is much cooler and the scenery superb.

East of the mountains is the area known as the *Mosquito Coast*, consisting of rain forests and the Caribbean lowlands. This region comprises almost half of Nicaragua. The population, however, is sparse. It is hot and the rainfall, scattered throughout the year, is high.

The people live along the rivers and seacoast. Bluefields is the largest city with a population of 10,000. Communication between the eastern and western sections is inadequate. One may travel by boat—roundabout and slow. Faster transportation is by air. Connecting roads are being planned for the future.

Sometimes Nicaragua is called "Vulcan's Land" because of the many volcanos. There are approximately twenty between Lake Nicaragua and the northern border. In November and December, 1968, Cerro Negro—15 miles north of Managua was active. At times several volcanos smoke, causing one to wonder when they might erupt.

The Mosquito Coast has a number of long rivers, while the western slope has many short ones—and two large lakes: "*Lago de Managua*," 35 miles long; and "*Lago de Nicaragua*," 100 miles long and 45 miles wide.

## PEOPLE

The population of Nicaragua is approximately 1,700,000; and they live in an area of 54,342 square miles. Spanish is the official language; however, the people of

Mrs. Brechbill writes from her first hand knowledge as well as books since she served in Nicaragua with the Wolgemuths. She is at present serving on the staff of the Navajo Mission as a teacher in the elementary school.

the east coast speak English with a "Mosquito accent." About fifty per cent are children and young people—not many old people.

Managua, with a population of 280,000, is the largest city, followed in size by Leon, Granada and Masaya.

The people are a mixture of Indian, Negro, and Spanish. There are very few pure Indians, though once in a while one will see Indian features. Spanish ancestry predominates. Shiny black hair and sparkling black eyes bring out the tone of the beautiful complexion.

The personality of the Nicaraguans follows the Spanish pattern. They are gay with a ready infectious laugh or easy smile. They are gregarious, usually living in villages. Dancing is a favorite social activity. Many national and religious celebrations are held—fiestas, parties, and games. The Nicaraguan is devoted to the national sport—baseball. He also revels in tennis, horseback-riding, and cock-fighting.

## EDUCATION

Education is a major concern of the government which is anxious to lower the illiteracy rate. The system is divided into three main categories: primary, secondary, and professional schools.

In theory there is compulsory education. Three sessions of classes a day are the rule, especially in Managua: morning, afternoon, and evening. The country schools are not quite so well attended as the city schools, nor are the buildings as fine or as well equipped. Much learning is done by rote—repeating and studying aloud. The Nicaraguan has a special gift for memorizing.

The main university is at Managua—the Central American University. There are vocational and normal schools also. The study of English is compulsory in the public schools.

## From the Editor

(Continued from page two)

to war are briefly but clearly pointed out. A growing unwillingness on the part of youth to be subject to the military even in some type of alternate service is referred to in the article.

Right along with this is an interpretation of the "Draft Lottery." This article should answer many questions youth and their parents are asking.

The short article by Shirley Tatro on the Youth page is a frank confession and as well a wise observation in the modern climate of boy-girl relationship.

Mrs. Naomi Brechbill writes about Nicaragua—its history, geography, and education. This too is part of missions education.

As we conclude the preparation of this issue we are already deeply involved in the first issue for 1970. Our change to offset printing calls for doing a number of our editorial tasks in new ways. This will take some getting used to. We hope you are looking forward to our new format. We too are eager to see the first issue—about the middle of January.

We wish to all our readers the consciousness that, whatever the New Year may bring of joy or sorrow, nothing can separate us from the love of God.



# THE MOMENT

Shirley Tatro

How long can a girl and boy simply say, "I love you"?

Without really meaning to, I had fallen into a beautiful and innocent young love. For the first time in my life I began to give myself unselfishly. And the boy I had come to love returned twofold any happiness that I may have given him. I guess that is the wonderful thing about true affection.

Through our moments together, our relationship continued to grow into one of deep understanding and mutual respect and trust. Each day that I wore his ring on my finger only added to the love I felt in my heart.

But a feeling of such complete devotion has a funny way of playing tricks on a person. And when you are only 17, a year becomes a long time to have been telling a guy, "I love you." So as we shared these deep feelings for each other we explored the thrills of kisses and caresses together.

I think we always knew that a moment of final decision was inevitable. Yet we pushed such serious thoughts to the back of our minds, telling ourselves, "It won't happen this time."

But tomorrow always arrives, and our time also came. After months of nights filled with dark roads and searching kisses, we encountered a brick wall that had only one door. We now had a choice to make. It would be so easy to go through that door, with the excuse, "We're doing it out of love." Yet we knew we would pay a very dear price—our innocence.

Maybe the complete unselfishness that I had thought we felt was not so complete after all, for on that night there was something in each of us that made us stop. Or perhaps we both knew we would be losing something that could never be replaced, and we just could not bring ourselves to make that sacrifice. Whatever the reason, we didn't open that door that night. But we had at last realized that we could be terribly tempted—and we knew that many nights and temptations lay before us.

We had to find some way either to change or justify the thing we were doing. We became aware of one fact—our awful misconception that love and sex are synonymous was on the verge of destroying us. We had begun to forget how to laugh and be happy just that we were together. Tears no longer eased the shame. Words became hollow and meaningless sounds. We needed a solution, but where could we turn?

It is a little ironic that the answer to our question was so simple and was there with us all the time. It came, along with one of the greatest moments in my relationship with the boy I love, when he held me and said, "Let's pray." Only two small words, but they lifted the burden from our shoulders and put it in the hands of Someone far, far stronger. The God that had given us these bodies, these

emotions and these desires would now guide us in their use.

We found that the road back is not an easy one. Sometimes we stumble and fall, but there is always a firm and gentle hand to pick us up and urge us on our way.

We know now that a small part of us died that night, but at the same time a new seed of faith was planted and began to grow.

Perhaps someday, if it is His will, the God Who gave us the courage to turn back and keep that beautiful love we held will give us His blessings to return to that door, open it and really begin our lives together.

Until that day, my guy and I have an obligation to keep. We have promised to care for and nourish our young love until one day when it blooms in full glory.

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## A EUROPEAN FOR A YEAR

Once again, young people in North America between the ages of 19 and 30 are invited to spend a year in Europe as Intermenno Trainees. During the year in Europe, the trainees are challenged with the opportunities of learning another language, adjusting to another culture and working in the country.

The life of the trainee is not that of the tourist, it is a work program. Possibilities include working on farms, in children's homes, in old people's homes or in private homes. When possible, individual interests and skills are taken into consideration when placing the trainee with families.

Trainees are placed in Germany, Holland, France, Switzerland or Luxembourg for the year, and have the opportunity of living with two different families and working at two different places during their stay. Approximately four weeks are allowed for travel in Europe.

Room, board, a monthly allowance of approximately \$12, as well as transportation from the United States to Europe and return, and all inland travel (excluding vacation travel) is provided for the trainee. Transportation from home to the place of departure via MCC headquarters is the responsibility of the trainee.

One trainee described her year in Europe in this manner—"Much can be said about one's experiences here, but I would advise other young people to enter the trainee program for a year and experience it for themselves. I'm sure they'll never regret it, for it is something that cannot be bought nor can it be learned in school. One must live it, to get the real value of it."

Those interested in spending a year in Europe as a trainee must apply before January 31, 1970. Write to: **Trainee Program, Mennonite Central Committee, Akron, Pa. 17501.**

Miss Tatro is a freshman at Kansas State University.

# A CLIMATE FOR LEARNING

John Arthur Byers

Teaching a Sunday School class provides one with a great opportunity to mold lives. For many persons the Sunday School hour is the only time the church has any opportunity to do any molding. Therefore, it is important that the teacher provides a climate that will be influential in shaping the pupil's life into the likeness of Christ. There are several functions of the teacher that are essential in creating a climate for learning.

The teacher is responsible to create conditions favorable to learning. Obviously, you cannot force an individual to learn, but the teacher can guide the pupil in the learning process. The teacher can also help make learning something to be desired. Good teaching begins with an understanding of what are favorable learning conditions. First of all the teacher must have the right concept about what he is trying to do. Some teachers may feel their task is to give the student a "library" of answers. In such cases the imparting of information and facts is of greatest importance. The possession of knowledge is primary. Other teachers approach teaching concerned about applying the lesson to the needs and situations of the students. While one must have knowledge, the concern is that the students may be able to apply the lesson truths to real life situations.

A good teacher-pupil relationship also helps to create a favorable learning condition. A student who does not feel accepted by his teacher will be much more difficult to motivate. Not all pupils are model students; but all pupils are persons with personalities that need to be accepted for what they are. The pupil required to fit into a predetermined mold is likely to resist the pressure of that mold. Acceptance of the pupil also permits the student to express a different point of view without the fear of being disfranchised. The inability of a teacher to admit error can give rise to a cold climate that will freeze any opportunity for learning that might have taken place. Teachers dare not feel threatened by their pupils. It harms the relationship.

Another function of the teacher that provides a good climate is to help the pupil face problems and reach decisions. Of what value is a capsule of knowledge if you do not know how to use it? The pupils in the Sunday School have many and varied needs. The Sunday School lesson, if applied, speaks to these needs at one time or another. It does not matter if it is dealing with conversion or helping a drug addict. A Sunday School class is a group of individuals with many personal needs. Unless the teacher maintains a deep and personal relationship with the students, he can easily miss the distress signals and the aid so badly needed is not offered.

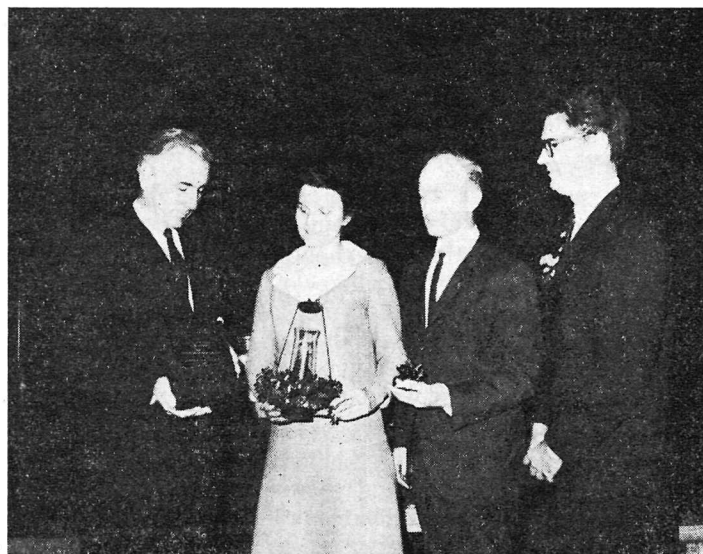
Having built a personal relationship the teacher can begin where the pupil is. He knows what the pupil is fighting with or against. The teacher knows where the pupil needs help. Too many teachers only talk about what they know best or where their special interest lies. The

effective teacher, through personal relations, knows the point of need and moves to render assistance.

Pupils are like teachers and can easily bog down on pet themes instead of discussing pressing needs. The alert teacher will help the student realize what the issue really is. Some students need to realize they are not the only ones in the class. Neither are their needs met by their own anarchic individuality. Paul says no one lives unto himself. (Romans 14:7) Man is a part of a social group. Just as he needs the help of others in sharing his needs, so must he be interested in helping others to discover life for themselves. It is the teacher's role to help the pupil keep a balance between self and others and between the pleasant and the needful.

The use of these functions does not guarantee success in teaching if success means a result that can be measured. However, it will provide the best climate for growth. In fact slavish adherence to these tasks will reduce them to dead ritual instead of a living experience.

These functions may sound a bit elusive. It may be difficult to be certain one is accomplishing them. They are not functions that can be measured in concrete terms. Getting persons interested in others' needs and getting them to look at areas of their own lives which they feel are not important is not easy. It takes an unusual breed of teachers to conduct a reality-centered class. Sunday School teachers are an unusual group. Commissioned by God the teacher needs to be dedicated to the task. Love and compassion should fill the heart. It is in soul-searching, not a set of rules, that gives them the assurance that they are carrying out the commission. It is more than teaching. They desire to make disciples.



In recognition of placing first among Class A Sunday schools in the October Forward Campaign the Carlisle Sunday School is awarded the National Plaque by Rev. David P. McBeth, Secretary of the Commission on Sunday School. From left to right: Rev. Walter Winger, pastor; Mr. and Mrs. Luther Mountz, Jr., superintendent of the Sunday School; and Rev. David McBeth.

The writer is pastor of the Souderton Congregation and Secretary of the Board of Christian Education.



## For the New Year Festival

Doyle C. Book

Many Japanese homes still like to observe the traditional rice cake making at the time of one of the New Year festivals—either for the present western New Year or for the traditional Japanese one, or both.

Early in February this year we were invited to attend *omochi* making at the home of an acquaintance, on the old Japanese New Year.



Hot steamed rice is dumped into a large stone mortar and pounded with wooden mallets until very spongy. Then it is divided and patted into little cakes and set aside for roasting over charcoal or putting into some kind of soup.

Let the pictures tell the rest of the story.

Pounding the rice—everybody in the act! On the left Mr. Toyoda, the host, and two of his grandchildren. With his back to the camera, is Kenny Willms, then Bonnie Willms, Chari and Stephanie Book and a college student who stays at the Toyodas.

Stephanie, Bonnie, and Chari patting the little cakes—hands generously floured to keep the rice from sticking. It was a lark!

**“To enter with zest into a national festivity that does not compromise Christian convictions is an indication that the missionary is not only in Japan, but that Japan is in him.”**

## INDEBTED . . .

Grace S. Holland

I can feel the heartbeat of the big jet through armrests and floor. We are somewhere over the Atlantic, with nothing but darkness outside—not one star. In a circle of light around my seat, as in a dream, are the faces of those to whom we’ve just said good-by, at the Philadelphia airport. It can’t be that we’ve parted again for six years . . .

The things we just said in farewell seem so inadequate—both as last words and as thanks for the love we’ve been shown during furlough. And these people are only a few of those who’ve reached out to us with overflowing hands this year. The memory of it all overwhelms me as I sit quiet in my dream in the clouds.

But the things they gave are no dream! They are earthly things like bread and meat, tankfuls of gas and outfits of clothes. Blankets. Toys, bottles of milk. Sacks of groceries. Roasting ears and potatoes from the garden.

Or, acts of love—like lending us furniture, building packing cases, taking us out for special meals, or serving us good American cooking at home.

The list grows as I shut my eyes and remember. Crackling bills pressed into our hands. Checks sent after meetings where we were simply telling what was in our hearts about missions. I am engulfed in the knowledge that *we are hopelessly, helplessly, overwhelmingly in debt*. We can never pay it back and we can never really say how much it meant to us.

Suddenly I’m struggling. *I don’t want to be in debt*. Please, Lord! Why should it be us? We’re too unimportant—and we’ll begin to take these things for granted. Is it humility or pride that pushes itself forward in my thoughts? My heart cries, “Let us be independent and make our own

(Continued on opposite page)

## CONSCRIPTION

(Continued from page five)

### ISSUES FACING THE CHRISTIAN

As evidenced in the CONSULTATION in Chicago, the present Selective Service System has borne fruit that could not have been imagined at its inception. For the first time in American history a whole generation has lived with peacetime conscription (the first 1-W men will have sons in next year's Lottery). The message from the CONSULTATION to Mennonite and Brethren in Christ Churches in the United States and Canada says, in part:

"I. We reaffirm our commitment to the Gospel of our Lord Jesus Christ as revealed in the scriptures. It is our primary allegiance to Christ and His kingdom from which we develop our witness to the love of God, neighbor and enemy throughout the world as the essence of Christian living . . .

"II. We affirm that war is sin. It is contrary to God's will for all men . . .

"III. We affirm that conscription, as an integral part of the military system, violates the essential freedom of each person. This evil should be abolished along with the military system which it supports . . .

"IV. Conscientious objection to military service represents the clearest continuation of our tradition and the majority belief of our brotherhood today about radical discipleship to Christ in relating to war."

The peace assembly identified five areas on which it offered counsel to young men as follows:

"A. As Christians we acknowledge a calling that transcends the demands of government. Out of such a sense of Christian vocation, the young people of our churches should voluntarily offer service as an expression of discipleship. When the government recognizes it, such service may be offered to meet draft requirements.

Many of us feel that church agencies should, without violating their Christian integrity, restudy their personnel policies in regard to the possibility of providing more latitude in accepting for service programs those persons who do not share fully the conventional convictions on doctrinal statements and certain practices.

"B. Though for some conscripted civilian service in earning positions is a proper expression of Christian vocation, for many others it has become so routine as no longer to call for a serious moral decision of discipleship and also so routine as to have largely lost its symbolic value in witnessing against war. We question such routine and easy response as an acceptable form of Christian service.

"C. We recognize noncooperation with military conscription as a valid expression of nonconformity and peacemaking. For many the confrontation with the moral decision has given new vitality to their commitment to radical discipleship and to their witness against war. The church should help them in making their decisions; nourish them in their faith; minister to them with literature, counsel and encouragement; and provide financial assistance where needed in event of prosecution, imprisonment, and other costs of discipleship.

"D. Others find neither prison nor alternative service according to God's will for them. As evidence of their conscientious objection to military service they choose to migrate to a place where they can worship and serve in freedom from the system of military conscription. The Canadian and United States churches should join these persons in brotherly support

and help them to determine where God calls them to establish new communities and how best to maintain their faith and witness in the new location.

"E. Should the government continue to conscript, we would urge that exemption from military service be extended both to those whose conscientious objection to war is not on religious grounds and to those whose conscientious objection is only to particular wars. We extend our facilities to help such persons, who call on us, find meaningful alternative service assignments.

It seems of utmost importance that the concerns of conscience and conscription be borne by the entire brotherhood rather than a minority of young men. The concluding statement of the Chicago meeting speaks to this point:

"Since the burden of objection to war and militarism is the responsibility of the entire brotherhood and not only of the young who face the possibility of conscription, we appeal to every member in our congregations to join in witness against these evils and in witness to the redeeming love of Christ, through prayerful selection of occupation, the sacrificial use of money, the rejection of high standards of living made possible by a warfare economy, rejection of the modern idolatry of nationalism, participation in some form of voluntary service, and the use of appropriate means to change the systems which support the continuation of militarism and nationalism.

"Christian obedience to the gospel of love and reconciliation is an obligation that never ends. We confess that we too easily neglect the application of it to militarism in our countries unless we are personally involved. Confessing our weakness and ineffectiveness and moved by the danger of our time to humanity itself, we ought to be gripped by a new sense of urgency to work for peace. We send this message in the name of the Prince of Peace and the hope to which all Christians are called."

### Indebted

(Continued from opposite page)

way, not always resting on the graces of others."

And even as I say it, I know it can never be . . . that we can never claim the lives we live as our own. The service we give—it is not our gift. It comes from the whole church and we could never give it alone. The gifts we have received—they are not for us but for God and His needy children in the land we are headed for. From Him and for Him; through Him and to Him!

What was that message in church the other week? The speaker said that we're just getting deeper and deeper in debt to the Lord and the more we try to pay Him back, the more in debt we are.

All right, Lord, we won't try to even anything up. But please, won't you take over this term of missionary service and make it completely yours? No struggling to achieve a good missionary record, no trying to endear ourselves to the people we serve, no trying to *make* the program go. Just surrender and obedience, emptiness of self and presence of Thee that fills and flows and floods to lives around us.

The dream is gone now. The sun is rising six hours early! It's real. It's a new missionary term.



## The Right to Dissent

A Pastor Speaks From The Burden Of His Heart

... A Word To This Day

Louis Paul Lehman

Freedom has the backbone to defend the rights of those who would destroy it. Freedom is as absolute as God who grants freedom of will and choice not only to those who destroy themselves, but to those who would dethrone Him. The ultimate defense of the right to dissent is the privilege of the Satanic challenger to aver, "I will be as the Most High."

Any right must be disciplined. A driver's license is the right to maneuver a vehicle within specified limits. It does not give you the right to drive down the sidewalk at eighty-five miles an hour, park in your neighbor's flower bed, or blow the horn for five minutes in a hospital zone.

The Christian has the right, indeed, the obligation, to dissent: "Be not conformed to this world." Phillips translates Romans 12:2, "Don't let the world around you squeeze you into its own mold." Resisting the squeeze may provoke a cry of protest. Now that an amplified grunt rejects the established church — especially the puritanical Calvinist Protestant ethic (the intellectual term for a bunch of fanatics)—it is important that genuine Christians understand the issues at stake. The church, Christianity, religious ideals, moral values, have been part of our community. Now we find ourselves out of setting like an iceman with wagon and tongs at a Frigidaire convention.

One of the clearest definitions of the Christian posture is warfare. Jesus explained to Pilate that weapons and aims of this warfare are not secular. Paul elaborated that the battle and the implements do not involve flesh and blood, but spiritual powers. The world claims the right to dissent from Christianity, but our dissent from the world is termed unreconstructed reaction.

The right to dissent is not the right to destroy. We may admire the spunk of Carey Nation and share the fury when liquor ruins lives, but we have no hammer to break apart saloons. We have no shovel for grave digging, no burning crosses to terrify, and no demand for reparations for martyrs slain.

But we do dissent.

Our dissent has no relation to chin whiskers, flower power, trips on smoke or through the end of a needle, or psychedelic posters. We dissent from fashions and fads of the world, for they are temporary, cannot satisfy, and are excessive, disillusioning, and frustrating. We dissent from the values of the world which are self-gratifying and self-exalting and have no room for God. We dissent from the practices of the world which negate marriage vows, resign responsibilities of home and family to the state, and promote personal pleasure/indulgence as the supreme and only good. We dissent from decorum that simply excites applause, stimulates sensualism, or proves one is mod. We dissent from the theology that buries God in unbelief, unknowability, or rejection of revealed truth. We dissent from the doctrine that gambles salvation on works

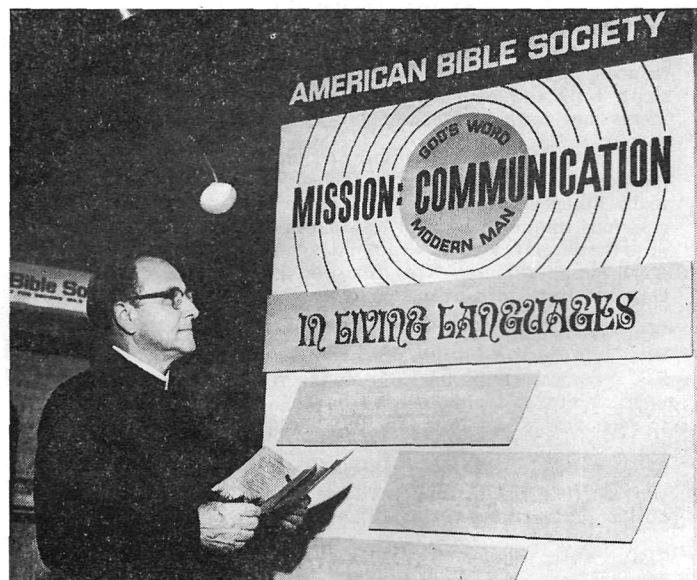
and comparative human values, or gains heaven by ceremonies and rituals, but denies the virtue of the blood of God's one and only Lamb.

Our dissent is the good news of the grace of God. Our dissent is obedience to God rather than man. Our dissent is holy and consistent living. Our dissent is refusal to be bound by slavish devices of debt, pride, and society that militate against spiritual life and power. Our dissent is persistence in the conviction that Christ is the only Saviour, the Bible is God's Word, God will finally judge sin, and that regeneration produces a new man in Christ. Our dissent is the picketing of the fortresses of evil with the banners of John 3:16.

We dissent from programs aimed only at relief of physical need, attempting to cure symptoms and neglecting the fever and fire of sin, which is as virulent in affluence as in poverty. We dissent from unkindness, not by accusing of brutality, but by being kind. We dissent from war, not by burning draft cards and shouting obscenities, but by demonstrating the peace of God and praying for His intervention who "maketh wars to cease." We dissent from injustice, hatred, and dishonesty, not by the courts of law, but by the ministry of God's redemptive and regenerating grace. We dissent from the world's inordinate affection and exaltation of men by singing with new vigor,

"All hail the power of Jesus' name . . .

Bring forth the royal diadem and crown Him  
Lord of all!"



Bishop C. B. Byers, shown looking at the American Bible Society's exhibit showing translations of a Bible passage, was among more than 250 delegates attending the Society's Advisory Council meeting in New York, November 10-12.

Dr. Lehman is pastor of the Mennonite Brethren Church, Bakersfield, Calif.

# The Contemporary Scene

## The Draft Lottery: An Explanation of a Stopgap Move

November 19 the winds of draft reform began blowing. Congress passed a one sentence bill which repealed the prohibition in the 1967 Military Selective Service Act that prevented the President from establishing a random selection method for drafting young men for military service.

The action taken by Congress, to permit the development of the draft "lottery," was in itself rather inconsequential. The establishment of a random selection method will by no means eliminate all of the inequities in the present draft system. However, to persuade Congress to pass this abbreviated bill giving the President the option of changing the selection method, the administration had to make a "deal" which would allow the Congress to hold full-scale hearings on the draft.

Although the present draft law does not expire until June 30, 1971, the Senate Armed Services Committee has already announced plans to get such hearings underway by April 1970. With all the restrictions removed, the President took immediate action to amend the Selective Service regulations in such a way as to establish the procedures for instituting a random selection system; these amendments became effective on November 26, 1969.

On Monday, December 1, 1969, in a way quite reminiscent of the 1940 Franklin D. Roosevelt fishbowl drawings, plastic capsules into which slips of paper had been inserted were drawn from an oversized glass beaker by members of the Selective Service Youth Advisory group. For the young men being drafted, this idea of the random selection process appears to be a new innovation, to their fathers it is simply the regression to an old way. The drawing of the dates from a glass bowl has produced the nickname of the draft "lottery." This term is somewhat misleading since the names of registrants are not drawn from the bowl but instead it is the process by which the dates of the calendar are randomly ordered. In a similar way the random ordering of the letters of the alphabet is determined.

The random selection calendar and alphabet for 1970 will effect all young men between the ages of 19 and 26 who have not fulfilled their service obligations. Each of these men has been given a number. Those whose birthday was drawn first received the number one, or highest priority, and so on through 366. Beginning on January 1, 1970, young men will be called according to the dates established by this randomly-ordered calendar. It is quite likely that men whose birth dates fall on the first 120 dates of the calendar will undoubtedly be drafted to fill the 1970 draft call.

During 1970 about 850,000 men will be in the draft pool. These are men who have not yet filled their military service obligation and do not have deferments or exemptions. It is anticipated that about 290,000 men will enlist during 1970 which leaves only about 560,000 to take their chances with the lottery; of these less than half will be drafted. The Pentagon estimates that the draft call for 1970 will be about 250,000.

Since the new selection method allows a young man to know if he might possibly be drafted, it is quite likely that persons will voluntarily enlist. This will help to reduce the youth protest against the draft which was one of the administration's objectives in promoting this aspect of the draft reform.

1970 will be the year of transition from the induction of the oldest first to the youngest first. The Presidential order states that: "The random selection method will use 366 days

to represent the birthdays (month and day only) of all registrants who, prior to January 1, 1970, shall have attained their 19th year of age but not their 26th."

Every registrant in this age range will be given a priority according to the 1970 scrambled calendar. Even though a young man may presently be deferred, his priority will nonetheless be determined by the 1970 order of birth dates as established by Selective Service on December 1, 1969. When a registrant's deferment lapses or expires, even though it may be several years later, the registrant will then be placed into the pool of eligible men for one year and will assume the priority number which was determined earlier.

For example, a young man who reached his birthday before December 31, 1969, will be given a priority number from the 1970 random calendar. Since the registrant has a II-S deferment as a college freshman, he will not be placed in the pool of eligible men for 1970 but will be deferred until his graduation or until he drops out of college. At that point he will be placed in the "first priority selection group" for one year. In that group he will assume the priority established in 1970.

In addition to a scrambled calendar, a scrambled alphabet has also been established to determine alphabetically the random selection sequence according to the first letter of the last name of those registrants who have the same birth date. In the case of two registrants, Jones and Varner for example, both having the same birth date, according to the scrambled alphabet sequence, Jones would be called before Varner.

Each year new random calendars and alphabet sequences will be determined. However, beginning in 1971 those registrants who reach their 19th birth date between January 1, 1970, and December 31, 1970, will be placed in the "lottery." Also included in the 1971 pool of eligible registrants will be those whose deferments have lapsed or expired.

Under the new system, the order of call will not be significantly altered. Each local board in filling its quota will have as its first priority for induction, delinquent registrants (delinquent in their responsibility to the law) and also those volunteering for induction. If there are not enough men in either of these two categories to fill the quota of the local board, then registrants from the lottery (the first priority selection group) for involuntary induction will be selected.

The purpose of the new procedure for drafting men is to call the youngest first rather than the oldest first. This procedure, linked with one year of prime eligibility, is intended to "result in a predictable draft-age period for each young man." In addition, the President has asked Selective Service to make provisions so that each registrant may take an armed forces physical examination "at the earliest feasible time" in order to determine whether the registrant would physically qualify for induction. Reducing the registrant's vulnerability to the draft from seven years to one year is intended to make it possible for the registrant to plan his life.

Most would agree that limiting the registrant's vulnerability to one year provides the young man with a greater opportunity to "plan his life." Few, however, would agree that the new provisions have produced a much more equitable Selective Service System. The inequities of the deferment system continue.

—Walter Hackman, Associate Executive Secretary  
MCC Peace Section



# CHURCH NEWS

## ALLEGHENY CONFERENCE

The *Clarence Center Church* reports Mr. Milton Martin left Buffalo Airport, November, 19, scheduled for a working visit to Brethren in Christ Missions in Africa. He is a carpenter by trade and expects to use his skills where needed during his four months in Africa. The idea of making a working contribution to missions was born in Milton's mind when he heard Bishop Ginder on one occasion cite the many extra duties performed by one of the missionary doctors. Other contributing factors were that he felt he would like to make a more positive contribution than he had when serving his I-W service. He is a member of the Clarence Center, New York, congregation where his wife Gladys and their three children are active in the church and Sunday school. His Sunday school class is contributing to part of his travel expense. Other members of the Clarence Center congregation serving in Africa are Miss Edith Miller at Macha Mission in Zambia, Miss Sharon Weisser at Wanezi Mission in Rhodesia and David Kipe, Jr., a I-W worker in Zambia.

The *Granville Brethren in Christ Church* reports a good revival November 17-23 with Rev. Bedsaul Agee serving as evangelist. The attendance was good with a number finding the Lord and others reclaimed.

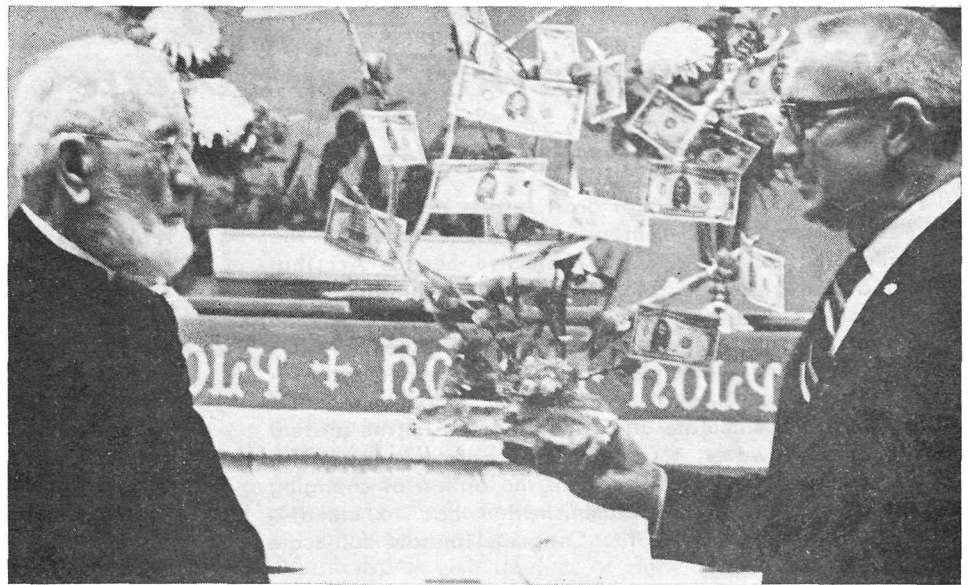
Rev. and Mrs. Jack Schell and a group from Teen Challenge spoke and showed the film "The Runaway Generation" the evening of November 30 at the *Five Forks Brethren in Christ Church* near Waynesboro, Pa.

On September 27-28 a Family Life Conference, with Dr. Richard Canfield and Rev. Lane Hostetter as speakers, was held at the *Locust Grove Church*, near York, Pa. On November 23 there was a Harvest Praise service with the children from the Messiah Children's Home as guests. Food gifts were presented to them.

The Sunday School Board of the *Morning Hour Congregation*, entertained teachers—past, present and elected—who are presently in the congregation, at a dinner meeting at Lamp Post Tea Room, Gettysburg, Pa., Saturday, November 29. Danny Keefer, Grantham Sunday School superintendee, as guest speaker, brought some provocative incidents from his own experience.

The *Mount Rock Church* profited much from the Family Life Conference held November 23 with Dr. Daniel Chamberlain and Dr. Richard Canfield as guest speakers. A Year-end Retreat for the Youth Crusaders Sunday school class will be held December 31-January 1 at the Doubling Gap Retreat Center, Newville, Pa.

The *Redland Valley Church*, Lewisberry, Pa. reports that there were ten people baptized and four welcomed into church membership during the month of September. On August 15-17, twenty Christ's Crusaders and six adults enjoyed a trip to Fellowship Chapel and New York City with the theme—"Crusaders Among Contrasts." Sunday evening, November 30, as a means of expressing their thanksgiving, the Crusaders sponsored a film on Vietnam, "No Greater Love," and reported on the 100 Viet Dinner Kits which they financed and packaged for Vietnamese children, both sponsored by World Vision International. September 21 was the occasion of the farewell and consecration services for Timothy and Nancy Botts who are serving in Japan for three years. In the evening Peter Willms spoke and showed slides of the work in Japan.



The Reverend Jacob B. Funk was honored by the Fairland congregation, Cleona, Pa., on Sunday evening, November 9, on the occasion of his 90th birthday which was the following day.

He was ordained to the ministry in 1909 and served the churches of what was then the Dauphin and Lebanon Districts for forty years. His health permits him to continue with his hobbies of gardening and walking. He has had perfect attendance in Sunday school twelve of the last fifteen years.

Brother Funk spoke briefly at the service giving a testimony of praise and trust in God and a desire to serve Him and the Church.

The photograph shows Theodore Book presenting gifts including a fruit basket and money tree on behalf of the congregation.

The *Spring Hope Church* reports their revival of November 2-13 with Rev. Carl Stump serving as evangelist. On November 16 the Melodettes and Gospelairees from Johnstown, Pa., gave an evening of inspirational gospel singing.

The *Fairview Avenue Church*, Waynesboro, Pa., had their Annual Fall Hymn Sing November 16 with groups from various areas participating. Mr. Emerson Frey led the groups and sang several solos. The following Wednesday Mr. and Mrs. Clarence Musser were the guest speakers at the WMPC of the church.

## ATLANTIC CONFERENCE

On December 7 the Lebanon Youth for Christ, under the chairmanship of Charles Musser, presented "Campus Life in Concert" at the *Palmyra Brethren in Christ Church*.

Rev. John Schock from the Hollowell congregation was guest speaker for a week of revival meetings at the *Pequea Church*, October 26-November 2. On November 11 the congregation held their Tenth Annual Congregational Fellowship dinner at the Willow Valley Restaurant with 160 present. Bishop Ginder from the Allegheny Conference was the guest speaker.

Mr. Stanley Tam of Ohio was guest speaker at the *Souderton Church* December 7.

A report from the *Stowe Church* states that Rev. Leonard Falk who has been serving as interim pastor for three months has been asked to serve for the current conference year. The congregation gave them a welcoming dinner and presented them with a generous gift in the form of a money tree.

On the weekend of November 15-16 the *Stowe* congregation had a combined Love Feast and Harvest Home service with Rev. Albert Engle, A. D. M. Dick, Walter O. Winger, James Leshner and Irvin Tyson participating in giving messages. The gathering of food

stuffs was presented to the Messiah Home in Harrisburg.

In the June 30 issue of the *Evangelical Visitor* the story was told of John Martin of the Perkiomen Valley congregation and his extraordinary ability as an athlete, especially in weight-lifting. John went to Argentina with the other members of the Central-Penn Wheelers of Norristown to compete in various sports events including weight-lifting, the week of November 24. John had a case of polio when he was four years of age which left him paralyzed from the waist down.

## CANADIAN CONFERENCE

Five persons followed the Lord in baptism November 9 at the *Delisle Brethren in Christ Church*. Rev. Lorne Lichty, the pastor is teaching religious education at the Delisle High School during the winter months.

Gordon Gilmore, second year student at Ontario Bible College, will minister in the *Wainfleet* pulpit Sunday mornings January-August 1970. During this interim period James Gilmore will chair the church board with the deacons responsible to arrange the other services.

The *Welland* congregation received four new members into fellowship November 30.

## CENTRAL CONFERENCE

Beulah Chapel, Springfield, Ohio, reports that several met at the bus station to give farewell to the Juan Curbelo family, the most recent refugees from Cuba, when they moved to California. Word has been received that they like the climate there since it reminds them of Cuba. An unusual treat came to the church the last Sunday in November when David Buffon from the Dominican Republic gave an inspiring testimony along with singing in his native tongue. David is attending Circleville College and was spending Thanksgiving with one of the church families.

The *Fairview Church at Englewood, Ohio*, reports four persons admitted to church membership, November 23. A young father was baptized on the same day. Circleville Bible College presented a play concerning the Second Coming, entitled "Coming, Ready or Not," December 7.

*Pomeroy Chapel, Tenn.*, reports three conversions and a gracious response to the call to the deeper life in a recent revival conducted by Pastor David Buckwalter.

#### PACIFIC CONFERENCE

A service for the reception into membership of the *Ontario Brethren in Christ Church* was held on November 23. Fifteen persons were received as members.

### Births

BRADY—Stephen Wayne, born November 25 to Mr. and Mrs. Leon Brady, Zion congregation, Mich.

DAWES—Kenneth Todd, born April 9 to Mr. and Mrs. Chuck Dawes, Waukena congregation, Calif.

FRY—Beth Anne, born November 23 to Mr. and Mrs. John Henry Fry, Conoy congregation, Pa.

HESS—Duane Leslie, born October 2 to Mr. and Mrs. Glenn Hess, Pequea congregation, Pa.

JUDY—Sharon Kay, born September 14 to Mr. and Mrs. Richard Judy, Redland Valley congregation, Pa.

LEHMAN—Rodney Alan, born November 1 to Mr. and Mrs. Eldon Lehman, Mt. Pleasant congregation, Pa.

MESSINGER—Jennifer Jo, born November 14 to Mr. and Mrs. Carl Messinger, Morning Hour Chapel, Pa.

NIGH—Lindsay Margaret, born October 26 to Mr. and Mrs. Howard Nigh, Springvale congregation, Ontario, Canada.

OLDHAM—Randy Eugene, born October 21 to Mr. and Mrs. Donald Oldham, Spring Hope congregation, Pa.

### Weddings

ALLEMAN-NELSON—Miss Nancy Lee Nelson, Carlisle, Pa., and Mr. Robert Alleman, Newville, Pa., were united in marriage September 6, 1969, in the Green Spring Brethren in Christ Church with the pastor, Rev. John L. Rosenberry, officiating.

ALLEMAN-YOHE—Miss Judy Yohe, daughter of Mr. and Mrs. James Yohe, Shippensburg, Pa., became the bride of Mr. Frederick Alleman of Newville, Pa., June 23, 1969. The ceremony was performed by the pastor, Rev. John L. Rosenberry, in the Green Spring Brethren in Christ Church.

CUSTER-YOHE—Miss Susan Yohe, daughter of Mr. and Mrs. James Yohe, Shippensburg, Pa., became the bride of Mr. Lemard Custer, Carlisle, Pa., November 14, 1968.

DRESSLER-SEYMOUR—Miss Barbara Seymour and Barry Dressler, son of Mr. and Mrs. Kermit Dressler were married September 16, 1969 in the Redland Valley Brethren in Christ Church by Pastor Jay E. Sisco.

GROVE-BAXLEY—Miss Catherine Elaine Baxley, daughter of Mr. and Mrs. Willard Baxley, Tulare, California was united in marriage to

Mr. Darrel A. Grove, Waukena, California. He is the son of Rev. and Mrs. Arthur Grove. The ceremony was performed by the groom's father in the First Baptist Church, Visalia, Calif., August 29, 1969.

HOFSTETTER-SENTZ — Miss Naomi Sentz, daughter of Mr. and Mrs. Seth J. Sentz, became the bride of Mr. Oren Hofstetter, son of Mr. and Mrs. Millard Hofstetter, Sarasota, Florida, November 27, 1969 in the Crossroads Brethren in Christ Church, Mt. Joy, Pa. The ceremony was performed by the bride's pastor, Rev. Charles Lehman.

MILLER-KNIGHT—Miss Ruth Knight, daughter of Mr. Samuel Knight and the late Mrs. Edna Knight, Akron, Ohio, and Mr. Calvin Miller, son of Mr. and Mrs. Daniel Miller, Middlebury, Ind., were married August 27, 1969.

MANGAN-SHERK—Miss Cheryl Sherk, daughter of Mr. and Mrs. Calvary Sherk, Stevensville, Ontario, became the bride of Mr. Wayne Mangan, son of Mr. and Mrs. John Mangan, Ridgeway, Ontario. The ceremony was performed November 29, 1969, by the bride's pastor, Rev. Wilbur Benner.

PETERS-RYMAN—Miss Linda Louise Ryman, daughter of Mr. and Mrs. Ralph Ryman, became the bride of Mr. William Stephen Peters, son of Mr. and Mrs. George Peters, Campbelltown, Pa., November 30, 1969. The ceremony was performed by the pastor, Rev. C. N. Hostetter, Jr.

RIGIONI-PUTMAN — Miss Beverlie Putman, daughter of Mr. and Mrs. Hershall Putman, Stevensville, Ontario, became the bride of Mr. Vincent Rigioni, Fort Erie, Ontario, November 29, 1969. The ceremony was performed by the pastor, Rev. Wilbur Benner.

REINHARDT-BOOK—Miss Ardys Carol Book, daughter of Rev. and Mrs. Paul E. Book, Akron, Ohio, and Mr. Charles Edward Reinhardt, son of Mrs. Charles A. Reinhardt and the late Mr. Charles A. Reinhardt, Dayton, Ohio, were united in marriage November 27, 1969, in the Phoneton Brethren in Christ Church. The ceremony was performed by the bride's father, assisted by Pastor Elam O. Dohner.

ROTH-CRONK — Miss Linda Louise Cronk, daughter of Mr. and Mrs. Hazen Cronk, Fishersville, Ontario, and Mr. Kenneth William Roth, son of Mr. and Mrs. Arthur Roth, Hagersville, Ontario, were united in marriage August 23, 1969, in the Cheapside Brethren in Christ Church with Rev. Paul Nigh officiating.

TODD-LINCOLN—Miss Bonita Lincoln, daughter of Mrs. Ronnie Williams, Medway, Ohio, was united in marriage to Mr. Melvin Todd, Jr., son of Mr. and Mrs. Melvin Todd, Ladonia, Mo., June 20, 1969, in the Phoneton Brethren in Christ Church with Pastor Elam Dohner officiating.

WINGER-JAMES—Miss Margret Anita James, daughter of Mr. and Mrs. Kenneth James, Fort Erie, Ontario, and Mr. William Kenneth Winger, son of Mr. and Mrs. Kenneth Winger, Jarvis, Ontario, were united in marriage August 2, 1969, in the First Baptist Church, Fort Erie, Ontario. The ceremony was performed by Rev. Strongthaim assisted by Rev. Paul Nigh.

ZIMMERMAN-HILSHER — Miss Janet Louise Hilshe, daughter of Mr. and Mrs. Paul S. Hilshe, Elizabethtown, Pa., and Mr. Paul M.

Zimmerman, Jr., son of Mr. and Mrs. Paul M. Zimmerman, Mechanicsburg, Pa., were united in marriage November 29, 1969, in the Cross Roads Brethren in Christ Church. The ceremony was performed by Rev. John Bicksler, assisted by Rev. Norman Zimmerman, brother of the groom.

### Obituaries

CLOKE—Walter Cloke was born in Mardstone, England, May 26, 1901, and passed away December 1, 1969, in his 69th year.

He was converted at the age of 20 and for 48 years was a member of the Wainfleet congregation. He is survived by his wife, Cora; two daughters: Rhoda, wife of Harold Marr, and Gladys, Mrs. Lester Shoalts; and two sisters in England. One son, Gerald, predeceased him in August, 1947.

Funeral services were held at the Wainfleet Brethren in Christ Church with Pastor Edward Gilmore in charge. He was assisted by Bishop E. J. Swalm and Bishop Roy Sider. Interment was in the Maple Lawn Cemetery.

ODGERS—Sophia W. Odgers was born December 27, 1891, and passed away December 6, 1969, at the Messiah Home. She was married to Rev. Richard C. Odgers who preceded her in death February, 1965. They served 15 years in the Philadelphia Mission. She is survived by a sister, Miss Susanna Landis, North Hills, Pa.

Funeral services were held in the Messiah Home Chapel with Pastor Leroy Yoder and Rev. William Rosenberry officiating and later in the Whitmarsh Memorial Park Chapel. Interment in the Whitmarsh Memorial Park, Prospectville, Pa.

SHERK—Mrs. Dorthy E. Sherk, 38, wife of Morris Sherk, died July 22, 1969. She was born at Hagersville, Ontario, the daughter of Roy and Verna Hux. She was married to Morris Sherk October 20, 1951. In addition to her husband she is survived by these children: Betty, Donna, Carol, Linda and Bonnie, all at home. Also surviving are her mother and four sisters.

Funeral services were held in the Cheapside Brethren in Christ Church with Pastor Paul Nigh officiating, assisted by Rev. Earl Sider.

SHOOP—Carrie M. Shoop, widow of Matthias Shoop, was born August 18, 1885, and passed away November 20, 1969. She was a member of the Shenks Brethren in Christ Church, Elizabethtown, Pa.

Funeral services were held at the Frank Miller Funeral Home, Elizabethtown, in charge of Rev. John H. Martin. Interment was in the Otterbein Cemetery, Newburg, Pa. She is survived by two daughters: Mrs. Norma Gardner, Harrisburg, and Mrs. Caroline Bricker, Elizabethtown; one grandchild; and two great-grandchildren.

WINGER—Elizabeth Winger was born October 12, 1880, near Springfield, Ohio, and passed away November 27, 1969. She was the daughter of the late Christian W. and Mary C. Winger. She leaves one brother Andrew C.; one sister, Esther L. Nye, both of Hemet, Calif.; and nine nieces and nephews. She with her brother Andrew were instrumental in opening the Life Line Gospel Mission in San Francisco.

Funeral services were held at Upland, Calif., with Rev. Benjamin Books officiating assisted by Rev. C. R. Heisey. Burial was in Bellevue Cemetery, Ontario, Calif.



## News Items

### Atheist Loses First Test Of Prayers in Space

Famed atheist Madalyn Murray O'Hair was defeated in her first try to prohibit prayers by U. S. Astronauts from being broadcast around the world.

Mrs. O'Hair, now a housewife in Austin, Texas, succeeded six years ago in getting the U. S. Supreme Court to ban compulsory prayer in public schools.

In her most recent suit in federal court she challenged the right of three federal judges to consider her suit against the National Aeronautics and Space Administration.

Without comment, Judge Homer Thornberry overruled Mrs. O'Hair and rejected a motion to postpone the case. She will appeal to the U. S. Supreme Court.

### Creation Story Blasted By California Educator

A world famous physiologist charges that the California State Board of Education's decision to include the Biblical story of creation in scientific textbooks is like teaching children they were brought by the stork.

Dr. Ralph Gerard, professor of biology and dean of the graduate division at the University of California, Davis, rapped the Board decision as one taken by a group of people "neither qualified nor inclined to make responsible judgments."

The Board recently approved teaching both evolution and creation as explanations of man's origins.

### New Low Reported In Jew-Christian Relations

Feelings between Israel and the Christian Church have ground to a new low, according to a church leader just back from an extended visit to the Holy Land.

Dr. Arnold T. Olson of Minneapolis, president of the Evangelical Free Church of America and of the National Association of Evangelicals, explained that the current Israeli feeling harks back to a meeting of the World Council of Churches in Canterbury, England, on Aug. 12-23 when an adopted eight-point statement appeared to Israel as a decided pro-Arab and pro-Russian stand.

"The objections come in two places," Dr. Olson stated. "The first is the Palestinian refugee situation in which the World Council ignores completely that the Israelis are themselves refugees and that there are Jews today in Arab countries suffering great persecution. It also ignores the fact that the state of Israel has made a number of offers to negotiate and provide funds needed for the resettlement of the Arab refugees," the clergyman reported.

The second objection, Dr. Olson said, had to do with a statement concerning a call for re-studying Biblical interpretation in order to "avoid the misuse of the Bible in support of partisan political views and to clarify the bearing of faith upon critical political questions."

### Roy Gustafson Says Israelis Will Resettle Arabs Efficiently

An associate of Billy Graham, often in the Holy Land directing tours and teaching the Bible to travelers in Israel, predicts that Israel will resettle Arab refugees in its occupied territories as efficiently as it has found homes for more than a million Jewish refugees.

The Rev. Roy Gustafson made the statement following his 35th visit to the Holy Land and reported that Arab refugees in the Gaza Strip are being resettled in Sinai already in what will become an agricultural industrial complex.

Gustafson said that Israel wants peace, and do its two neighbors—Jordan and Lebanon. But he said the "terrorist crowd" doesn't want it.

### Reds Confused, Christians Gain—FEBC

The inability of Chinese Communists to choose personnel and policies for a stable government is handing Christian missions their greatest opportunity in the 20 years of Red rule on the mainland, according to Bob Bowman.

The president of Far East Broadcasting Company explained further that the Chinese are reluctant to become involved in a "collective government," and have a natural resistance to taking orders.

All this, FEBC's president said, opens the door wide to the work of Christian missions.

### Score Press for Silence on Red Aims

The America news media is doing superficial jobs in telling the free world what it needs to know about the goals of world communism and how the Reds plan to achieve them.

"It surprises me," said Ambassador Phelps Phelps, former U. S. representative to the Dominican Republic who stated the above view, "that the press has not disclosed some of the most provocative facts mentioned by Leonid I. Brezhnev, chairman of the June, 1969, international meeting of Communist and workers' parties in Moscow."

Phelps said Brezhnev made it clear that he regards the United States as the most imperialist of nations and the greatest war-monger needing "deliverance from social and national oppression." He referred to capitalist countries as "monopoly associations" and asked, "What has been accomplished for the working people in these countries?"

### Foreign Students Marked as Strategic Mission Opportunity for U.S.

Until recently, the ideological conflict to which international students have been exposed in U.S. colleges and universities has seen socialism and communism winning out, says the founder of International Students, Inc.

Dr. Bob Finley, addressing some 400 people, further stated that a survey by Professor C. Y. Cheng of Seton Hall University revealed that of the scientists, scholars and engineers who took over the leadership of China for the communists in 1949, more than 2,000 were educated in America.

"While many countries are now closed to the Gospel of Christ, mission fields of the world are coming to the United States by the hundreds of thousands as foreign scholars," Finley declared.

The speaker is founder and chairman of the board of International Students, Inc.

### Moomaw Heads Drive for Morality in California Public Schools

Governor Ronald Reagan's pastor has been selected to head a drive to teach morality in the California public schools.

He is famed sports great Donn Moomaw,

6-foot-4 All American linebacker turned Presbyterian preacher.

The Rev. Mr. Moomaw heads a committee which has drafted a series of guidelines for moral instruction in the public schools. The proposal will be presented to the state board of education in December.

Moomaw's view is that religion should not be taught in the public schools but that there is no reason why students should not be taught about religion.

### Churches Are Challenged To Spur Road Safety

Greater involvement of the churches in efforts to reduce highway deaths was urged in Chicago by a clergyman active with the National Safety Council.

The Rev. Robert Grunow, a staff member at Concordia Seminary, St. Louis, addressed a Conference for Religious Leaders held during Safety Council sessions.

The Lutheran Church-Missouri Synod clergyman said churches can encourage government to improve "the three E's of highway safety—engineering, enforcement and education."

Congregations, he added, can also sponsor driver improvement programs. He noted that material and speakers for such projects are provided free of charge to churches by the National Safety Council.

### U. S. Cities "In a Few More Years"—Places of Terror, Armed Camps

American cities, "in a few more years," will become a mixture of "places of terror" and armed "fortresses," the National Commission on the Causes and Prevention of Violence has warned.

Under current policies, the commission predicts that central cities in the United States will be unsafe in varying degrees with the well-to-do living in privately guarded compounds and radical groups maintaining "tremendous armories of weapons that could be brought into play with or without provocation."

The commission's estimates were based on a study of the rising crime rate in the U.S. They used the Uniform Crime Reports published by the Federal Bureau of Investigation and its own special study of 10,000 arrest records in 17 cities.

### Tribal Custom Calls for Chief's Head

The Akuuka of the Junkuns has finished his allotted seven years in office. Now custom among the Junkuns tribe in the Wukari division of the Benue Plateau in Nigeria demands that he must die.

The 55-year-old chieftain, Akuuka, Malam Adi Bwaye, is asking that the custom be changed. Since August when his term was up he has been living under police guard in his simple palace while controversy swirls around him.

Authorities say it has been many years since a natural ruler was killed in secret rites among the Junkuns. They attribute the demand for murder to a bitter dynasty split over his accession to the throne as well as a desire to retain old customs.

The Archives  
Messiah College  
Grantham, Pennsylvania 17027

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